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Life with all these nations is but a struggle for food, 262
and the poorer tribes are often reduced nearly to starvation; yet they never are known to kill dogs or horses for food. About the missions and on the reservations 177
cattle have been introduced and the soil is cultivated by 241
the natives to considerable extent.[167]

In their personal habits, as well as the care of their 515
lodges, the Cayuses, Nez Percés, and Kootenais, are 356
mentioned as neat and cleanly; the rest, though filthy, are still somewhat superior to the dwellers on the coast. The Flatheads wash themselves daily, but their dishes and utensils never. De Smet represents the Pend d'Oreille women as untidy even for savages.[168] Guns,

[167] Additional notes and references on procuring food. The Okanagans 221
break up winter quarters in February; wander about in small bands till June. Assemble on the river and divide into two parties of men and two of women 262
for fishing and dressing fish, hunting and digging roots, until October; hunt in small parties in the mountains or the interior for four or six weeks; and then go into winter quarters on the small rivers. *Ross' Adven.*, pp. 314–16. Further south on the Columbia plains the natives collect and dry roots until May; fish on the north bank of the river till September, burying the fish; dig camas on the plains till snow falls; and retire to the foot of the mountains to hunt deer and elk through the winter. The Nez Percés catch salmon and dig roots in summer; hunt deer on snow-shoes in winter; and cross the mountains for buffalo in spring. Sokulks live on fish, roots, and antelope. Enevshur, Echeloots, and Chilluckittequaw, on fish, berries, roots and nuts. *Lewis and Clarke's Trav.*, pp. 444–5, 340–1, 352, 365, 370. Spokanes live on deer, wild fowl, salmon, trout, carp, pine-moss, roots and wild fruit. They have no repugnance to horse-flesh, but never kill horses for food. The Sinapoils live on salmon, camas, and an occasional small deer. The Chaudiere country well stocked with game, fish and fruit. *Cox's Adven.*, vol. i., p. 201, vol. ii., p. 145. The Kayuse live on fish, game, and camass bread. *De Smet, Voy.*, pp. 30–1. 'Ils cultivent avec succès le blé, les patates, les pois et plusieurs autres légumes et fruits.' *Id., Miss. de l'Oregon.*, p. 67. Pend d'Oreilles; fish, Kamash, and pine-tree moss. *Id., West. Missions*, p. 284. 'Whole time was occupied in providing for their bellies, which were rarely full.' *Ind. Aff. Rept.*, 1854, p. 211. Yakimas and Kliketats; Unia or fresh-water muscles, little game, sage-fowl and grouse, kamas, berries, salmon. The Okanagans raise some potatoes. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., pp. 406, 408, 413. Kootenais; fish and wild fowl, berries and pounded meat, have corn and grain. *Palliser's Explor.*, pp. 10, 72. Palouse; fish, birds, and small animals. Umatillas; fish, sage-cocks, prairie-hares. *Lord's Nat.*, vol. ii., pp. 95, 105–6. Tushepaws would not permit horses or dogs to be eaten. *Irving's Astoria*, p. 316. Nez Percés; beaver, elk, deer, white bear, and mountain sheep, also steamed roots. *Id., Bonneville's Adven.*, p. 301. Salmon; gather cherries and berries on Clarke River. *Gass' Jour.*, p. 193; *Nicolay's Oyn. Ter.*, p. 151; *Hunt' Voy.*, p. 167; *Brownell's Ind. Races*, pp. 533–5; *Stanley's Portraits*, pp. 63–71; *Catlin's N. Am. Ind.*, vol. ii., p. 108; *Kane's Wand.*, pp. 283–4; *Parker's Explor. Tour*, pp. 228–31, 309; *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., p. 474; *Hale's Ethnog., Ib.*, vol. vi., p. 206.

[168] *Lewis and Clarke's Trav.*, pp. 383, 548; *Parker's Explor. Tour*, pp. 229, 302; *Townsend's Nar.*, p. 148; *De Smet, Voy.*, pp. 46–7, 198; *Cox's Adven.*, vol. i., pp. 197–9, 358, vol. ii., pp. 155, 373, 376; *Cole's Rocky Mts.*, p. 295; *Palmer's Jour.*, pp. 54, 58, 59.

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771 787 was sent by his father to a high mountain and obliged to remain until he dreamed of some animal, bird, or fish, thereafter to be his medicine, whose claw, tooth, or feather was worn as a charm. The howling of the medicine-wolf 825 and some other beasts forebodes calamity, but by the Okanagans the white-wolf skin is held as an emblem of royalty, and its possession protects the horses of the tribe from evil-minded wolves. A ram's horns left in the trunk of a tree where they were fixed by the misdirected zeal of their owner in attacking a native, were much venerated by the Flatheads, and gave them power over all animals so long as they made frequent offerings 751 at the foot of the tree. The Nez Percés had a peculiar 783 custom of overcoming the *mawish* or spirit of fatigue, and thereby acquiring remarkable powers of endurance. The ceremony is performed annually from the age of eighteen to forty, lasts each time from three to seven days, and consists of thrusting willow sticks down the throat into the stomach, a succession of hot and cold 756 baths, and abstinence from food. Medicine-men acquire or renew their wonderful powers by retiring to the mountains to confer with the wolf. They are then invulnerable; a bullet fired at them flattens on their breast. To allowing their portraits to be taken, or to the operations of strange apparatus they have the same aversion 343 that has been noted on the coast.[190] Steam baths are 515 universally used, not for motives of cleanliness, but some- 783 times for medical purposes, and chiefly in their superstitious ceremonies of purification. The bath-house is a hole dug in the ground from three to eight feet deep, and sometimes fifteen feet in diameter, in some locality where wood and water are at hand, often in the river bank. It is also built above ground of willow branches covered with grass and earth. Only a small hole is left 753 825

[190] 'L'aigle....est le grand oiseau de médecine.' *De Smet, Voy.*, pp. 46, 205; *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp. 494–5; *Stevens*, in *Ind. Aff. Rept.*, 1854, p. 212, and in *De Smet's West. Miss.*, pp. 285–6; *Suckley*, in *Pac. R. R. Rept.*, vol. i., p. 297; *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 208–9; *Ross' Fur Hunters*, vol. i., p. 64, vol. ii., p. 19; *Kane's Wand.*, pp. 267, 280–1, 318.

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for entrance, and this is closed up after the bather enters. Stones are heated by a fire in the bath itself, or are thrown in after being heated outside. In this oven, heated to a suffocating temperature, the naked native revels for a long time in the steam and mud, meanwhile singing, howling, praying, and finally rushes out dripping with perspiration, to plunge into the nearest stream.[191] Every lodge is surrounded by a pack of worthless coyote-looking curs. These are sometimes made to carry small burdens on their backs when the tribe is moving; otherwise no use is made of them, as they are never eaten, and, with perhaps the exception of a breed owned by the Okanagans, are never trained to hunt. I give in a note a few miscellaneous customs noticed by travelers.[192]

These natives of the interior are a healthy but not a very long-lived race. Ophthalmia, of which the sand, smoke of the lodges, and reflection of the sun's rays on the lakes are suggested as the causes, is more or less prevalent throughout the territory; scrofulous complaints and skin-eruptions are of frequent occurrence, especially in the Sahaptin family. Other diseases are comparatively rare, excepting of course epidemic disorders like

[191] *Lewis and Clarke's Trav.*, pp. 343–4; *Parker's Explor. Tour*, pp. 241–2; *Ross' Adven.*, pp. 311–12.

[192] The Walla Wallas receive bad news with a howl. The Spokanes 'cache' their salmon. They are willing to change names with any one they esteem. 'Suicide prevails more among the Indians of the Columbia River than in any other portion of the continent which I have visited.' *Kane's Wand.*, pp. 282–3, 307–10. 'Preserve particular order in their movements. The first chief leads the way, the next chiefs follow, then the common men, and after these the women and children.' They arrange themselves in similar order in coming forward to receive visitors. Do not usually know their own age. *Parker's Explor. Tour*, pp. 87, 133–4, 242. Distance is calculated by time; a day's ride is seventy miles on horseback, thirty-five miles on foot. *Ross' Adven.*, p. 329. Natives can tell by examining arrows to what tribe they belong. *Ross' Fur Hunters*, vol. ii., p. 167. Klikatats and Yakimas often unwilling to tell their name. *Gibbs*, in *Pac. R. R. Rept.*, vol. i., p. 405. 'D'après toutes les observations que j'ai faites, leur journée équivaut à peu près à cinquante ou soixante milles anglais lorsqu'ils voyagent seuls, et à quinze ou vingt milles seulement lorsqu'ils lèvent leur camps.' *De Smet, Voy.*, p. 205. Among the Nez Percés everything was promulgated by criers. 'The office of crier is generally filled by some old man, who is good for little else. A village has generally several.' *Irving's Bonneville's Adven.*, p. 286. Habits of worship of the Flatheads in the missions. *Dunn's Oregon*, pp. 315–6. 'A pack of prick-eared curs, simply tamed prairie wolves, always in attendance.' *Lord's Nat.*, vol. i., pp. 71–3.